The Christian Century

PUBLISHED WEEKLY

Who Won in Korea?
By Walter W. Van Kirk

Band-Wagon Theology
By J. Paul Williams

The Post-Korea U.N.
An Editorial

Atomic Power Race
By Michael Amrine

AUGUST 26, 1953

In This Issue

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The Christian Century

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Coming Events

Aug. 26-Sept. 2. National Y.M.-C.A.-Y.W.C.A. Student Conference, Williams Bay, Wis.
Aug. 27-Sept. 2. Evangelical & Reformed-Congregational Christian National Student Assembly, Marietta, Ohio.
Aug. 28-30. Massachusetts Disciple Convention, Worcester.
Aug. 29-Sept. 4. Lutheran Student Association of America Annual Ashram, Interlochen, Mich.
Aug. 29-Sept. 5. American Friends Service Committee Family Institutes on International Relations, Ukiah, Calif.; West Bridgewater, Vt.
Aug. 29-Sept. 5. Methodist Student Conferences, Hawkins, Tex., Lake Poinsett, S. D.; Lake Tahoe, Calif.
Aug. 29-Sept. 5. Presbyterian, U.S.A., Regional Student Conference, Montlure, Ariz.
Aug. 31-Sept. 3. National Council of Churches Conference on Mass Communications, for Missionaries and Nationals of Other Countries, Williams Bay, Wis.
Aug. 31-Sept. 5. N.C.C.-American Baptist Assembly 10th International Workshop in Audio-visual Education, Green Lake, Wis.
Sept. 1-3. N.C.C. Division of Home Missions Regional Conference of Indian Workers, Round Valley, Calif.
Sept. 1-5. Presbyterian, U.S.A., Synod of Iowa Student Conference, Ames.
Sept. 2-6. Oregon Disciples Convention, Turner.
Sept. 5-7. American Romanian Orthodox Youth Convention, Detroit.
Sept. 5-7. Reorganized Church of Jesus Christ of Latter Day Saints Student Conference, Rochester, N. Y.
Sept. 6. Labor Sunday.
Sept. 9-10. Evangelical and Reformed Kingdom Service Conference, Cleveland.
Sept. 9-13. National Baptist Convention of America Annual Meeting, Denver.
Sept. 15-16. N.C.C. General Board Meeting, New York City.
Sept. 15-17. Pennsylvania Disciples Convention, Canton.
Sept. 21-Oct. 2. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
Sept. 24-26. Minnesota Disciples Convention, Rochester.
Sept. 26-28. Kansas Disciples Convention, Hutchinson.
Sept. 27-Oct. 4. Religious Education Week.
Sept. 28-Oct. 2. 35th National Recreation Congress, Philadelphia.
Oct. 2-3. Historical Symposium on "Some Aspects of American Presbyterianism" (Presbyterian Historical Society of the Upper Ohio Valley, Western Theological Seminary), Pittsburgh.
Oct. 4. Worldwide Communion Sunday.
Oct. 5-8. N.C.C. General Department of United Church Women General Assembly, Atlantic City, N. J.
Oct. 6-9. International Churchmans Exposition, Chicago.
Oct. 11. Men and Missions Sunday.
Oct. 11-13. Arizona Disciples Convention, Tempe.
Oct. 11-18. Churchmen's Week (N.C.C. General Department of United Church Men).
Oct. 13-15. Alabama Disciples Convention, Birmingham.
Oct. 13-16. Virginia Disciples Convention, Lynchburg.
Oct. 14-24. Moravian Provincial and Interprovincial Boards and Committees, Bethlehem, Pa.
Oct. 15. Japan International Christian University Foundation Fall Meeting, New York city.
Oct. 15-22. National Christian Teaching Missions, Galesburg, Ill.; Ithaca, N. Y.; Nashville, Tenn.
Oct. 18. Laymen's Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, AUGUST 26, 1953 NUMBER 34

EDITORIAL

EVER SINCE Senator Knowland was elected to succeed the late Robert A. Taft as majority leader, the nation has followed the California senator's statements to determine what kind of man has taken over one of the most crucial responsibilities in the administration.

What to Expect From Knowland

Now that the senator has returned to his native state, he is giving the answer. His statement that if China is admitted to the United Nations, all his influence will be employed to withdraw the United States from membership in the world organization, is an example. Coming from one who has so recently assumed the post which should make him the most powerful individual in the Senate, this statement reveals the gravity of America's position in world affairs. The senator must know that if the United States withdraws, the United Nations will collapse. His statement therefore amounts to a declaration that if the United Nations does not submit to American domination, we will destroy it. It also serves notice on our allies, and particularly on Great Britain, that we accept allies only if they deliver their destiny into our hands. Great Britain has recognized that the Communists rule China and is prepared under certain conditions to admit the government of China to the United Nations. Is it any wonder that attacks on the United States are politically popular now in Parliament? If the communist menace is as dangerous as Senator Knowland and the nationalist bloc say it is, the United States has no business kicking its allies in the teeth. And if the preservation of peace in an atomic age is as vital to the survival of civilization as the churches know it to be, senators who talk recklessly about taking the United States out of the United Nations are proving their unfitness for public trust.

World Council Is Five Years Old

AUGUST 23 was the fifth anniversary of one of the great events in the modern history of the Christian Church. Of course the World Council of Churches had been "in process of formation" for a long time, but it came formally into existence on August 23, 1948, in Amsterdam at the beginning of the first World Assembly of the churches. It had as charter members the astonishing number of 148 separate churches or denominations. Representatives of these churches came to Amsterdam from most of the countries on earth. In 1953 the number of member communions is 161. The six presidents of the council now are Archbishop Athenagoras of the Greek Orthodox Church, Marc Boegner of the Reformed Church in France, Sarah Chakko of the Orthodox Syrian Church of Malabar, India, Geoffrey Fisher, Archbishop of Canterbury, Bishop Eivind Berggrav of Norway (Lutheran), and Methodist Bishop G. Bromley Oxnam of the United States. John R. Mott is honorary president. In its first five years the World Council has collected and distributed over $21 million in money and over 24,000 tons in clothing for relief; has helped over 200,000 persons to migrate; has conducted 119 work camps in which over 4,000 young people have rendered Christian service. It has sponsored continental and world conferences of church young people and helped to stage the World Conference on Faith and Order last year in Sweden. Its influential study department continues to advance ecumenical scholarship and its Commission of the Churches on International Affairs is doing notable work at the United Nations. For an excellent 12-page summary of the first five years of work of the most important organizational development in contemporary Christianity, write the Conference of U.S.A. Member Churches of the World Council, 156 Fifth Ave., New York 10, N. Y. It's free, but you might at least send postage.

Did Nehru Resort to Strong-Arm Action?

WHEN the full story is told, the part played by Jawaharlal Nehru in the arrest of the prime minister of Kashmir may appear in a more favorable light. That is why we have framed the title over this editorial in the form of a question. But such reports as have so far reached the United States suggest that the passionate prime minister of India, despite his supposed belief in nonviolence, has been a party to another strong-arm play that was brutal in its disregard for human rights. Mohammed Abdullah, who was premier of Kashmir, has been a fervid Kashmiri nationalist, a champion of civil liberties, a believer in peace among India's religious groups, a friend of Nehru. In the bitter struggle between Pakistan and India over Kashmir, he had upheld India's case before the United Nations. Recently, however, he became convinced that there could be no peaceful future for Kashmir as part of either Pakistan or India. He made a speech in July favoring Kashmiri independence. So, at 3 one morning, soldiers roused him from sleep to inform him, in the name of the nominal ruler of Kashmir, that his government had been dissolved and that he himself was under arrest. A premier who could be counted on to back India's claims was put in his place, and thirty of Abdullah's subordinate officials were also arrested,

charged with high crimes including plotting with a foreign power. (Dispatches hinted that this foreign power was the U.S.A., and that the agent who had encouraged Abdullah to come out for independence was Adlai Stevenson.) The moving figure behind these Gestapo-like arrests is said to have been Nehru. By such rapid and high-handed moves the chances for settling the Kashmir question by negotiation under U.N. auspices have been ended. India apparently has seized a position in which it controls the Kashmiri government. But settlements reached in this fashion do not stay settled. No one should know that better than Gandhi's disciple, Jawaharlal Nehru.

Churches Get Millions Of Indemnity Funds

FROM FROZEN ASSETS formerly belonging to Japan, the War Claims Commission has allocated more than $5.7 million to religious organizations and individuals in the Philippines. According to its July 1, 1953, report, the commission gave religious organizations $4.3 million for 15 claims for damage to buildings and equipment. It also allocated to 36 individuals working for religious organizations $1,491,724—an average of over $41,000 each. That is a pretty substantial personal indemnity. Who were the fortunate recipients? Their names would make interesting reading. We doubt if any are Protestant missionaries. Religious News Service says that the commission estimated that 85 to 90 per cent of the claims approved or denied were for Roman Catholics. This indicates that most Protestant groups are absorbing their war damages without attempting to recover from the commission's rapidly dwindling store of Japanese assets. This is not an accident and it is not due to an oversight. Most Protestant groups decided as a matter of principle not to file claims. They recognized that ultimately the money will have to come either from Japanese citizens who had invested in the Philippines or from the taxes paid by people in the United States. In neither case is the line of responsibility for damage suffered in war direct and unquestionable. In neither case is the money for indemnity paid willingly or voluntarily. Although claims totaling more than $83 million were denied, there are still over 5,000 individual claims to be disposed of. We hope that in its final report the War Claims Commission will give an accounting of every claim paid, specifying the pieces of property on which damages were paid and naming all individual recipients.

U.N. Should Share in Korean Rebuilding

THE MAIN JOB of reconstruction in Korea has not been started. When it is, it should be a United Nations enterprise. What has been done up to now was incidental to conducting a successful military operation in a devastated country having a population of more than 20 million behind the United Nations lines. "To control disease and to combat unrest" the United Nations—which in this situation largely means the United States army—has operated UNCACK, the United Nations Civil Assistance Command for Korea. UNCACK has manned and supplied hospitals, sanitary services, police forces. It has conducted large-scale relief operations. Its advisers have aided the Korean civil government at many points. It has helped with housing, with restoring power facilities. But UNCACK was essentially a temporary arrangement whose basic purpose was to supplement the military forces. It is not fitted to do the long-range reconstruction that is necessary if the Korean people are once more to support themselves. For that task—on American insistence—another organization was set up in 1950; namely, the United Nations Korean Reconstruction Administration (which of course becomes "UNKRA"). After an initial period of uncertainty and eclipse, UNKRA has spent $70 million on preliminary reconstruction and is now ready to tackle the main job. That this is a very big job is indicated in a report made last December by an independent economic commission financed by UNKRA, which declared that a minimum of $1,750 million will be needed to make Korea self-supporting. The American people and their Congress must be prepared to do their share in cooperation with other nations toward this massive undertaking. But it is important that we realize now that what other nations do will depend on whether we are prepared to work through UNKRA. The statement made by President Eisenhower when he got Congress to earmark $200 million for Korean reconstruction raised doubts on that point in the United Nations. The doubt should be settled without delay, particularly since the $200 million consisted of relief funds already allocated to UNCACK—funds which will have to be spent for that purpose anyway.

Canada Votes to Keep Its Liberal Government

IN TODAY's dizzy world there doesn't seem much to say about Canada's election. Perhaps its placid character and the unsensational nature of its outcome were the most important things about it. Judged even by past Canadian elections, this year's was a very "ho-hum" affair. Nobody got excited over the electioneering; nobody paid much attention to the cry of the "outs" that it was time for a change; nobody was surprised by the outcome. The Liberals, sweeping to their fifth successive victory, lost only ten votes from their overwhelming majority in Parliament. The Conservatives (who have been trying to make their appeal more palatable by calling themselves the Progressive Conservatives) won only a couple more seats than they had when Parliament adjourned. Maybe there was some significance in the fact that the Cooperative Commonwealth Federation, Canada's closest approach to a socialist party, increased its parliamentary representation from 13 to 23 seats, and the Social Credit party from 10 to 15. But the C.C.F. protest is still largely confined to the sparsely settled far west—Saskatchewan and British Columbia—and resembles the agrarian protest of Populist days in our own midwest more than the development of a proletarian Marxist party. Why Alberta keeps on voting the Social Credit ticket after that party has shown complete indifference to the fiscal theories of Major Douglas, we cannot explain. From where we sit, the most meaningful fact to emerge from the Canadian election is not that the dominion's policies will continue unchanged but that the Canadian people have shown themselves so sure of the

inner strength of their democracy, so impervious to the sort of hysteria which at times threatens the good sense of too many people on this side of the border. Canada has had its scandals in the government. It had its communist spy scare. But none of these things has knocked the Canadian voter off his firm faith in his nation, his leaders and himself. It is good to know that there is at least one such country, and to have it as a neighbor.

Independency the Low Road to Liberty

THE CASE of Charles M. Jones versus Orange Presbytery has been terminated, and not, we think, in the best way. The minister of the Chapel Hill, North Carolina, Presbyterian Church has resigned from the ministry of the Presbyterian Church, U.S., and has agreed to become the pastor of an independent, nondenominational church to be established in this great university center. Now there are three churches where one sufficed before—the original group, a small group that seceded because Jones did not suit them as a minister, and the independent congregation. The first two are affiliated with the Presbyterian denomination. The new congregation, as its statement of purpose declares, will be "a church of open membership free from denominational limitations." Dr. Jones' acceptance of the leadership of this independent congregation insures that his voice will continue to be heard in Chapel Hill. But his resignation relieves the Presbyterian Church of the moral requirement which, so long as he was a Presbyterian minister, lay on it to deal with the question of justice involved in his status. Dr. Jones was removed from his pulpit without a fair and open trial. Many believe his real offense was a liberal attitude on race. After many steps had been taken, the 1953 General Assembly ordered that he be given such a trial if he desired it. Thereupon Orange presbytery opened the possibility of a trial. But Dr. Jones was convinced that the presbytery was incapable of giving him a fair trial. Frank P. Graham, former president of the University of North Carolina, former U.S. senator and currently a mediator serving the United Nations, pleaded with the presbytery to grant a change of venue. He urged that the synod of North Carolina conduct the trial. The presbytery refused and Jones resigned. Dr. Graham wanted the minister to "stick it out," and his advice should have been followed. Now the Presbyterian Church, U.S., has no way to rid itself of the bad conscience it should have.

Editors Disagree on McCarthy Tactics

DID SENATOR McCARTHY infringe on the freedom of the press when he summoned and grilled James A. Wechsler, editor of the *New York Post?* Of the eleven editors appointed last spring to answer this question, seven cannot make up their minds. Their report to the American Society of Newspaper Editors straddled in this fashion: "We are not pronouncing any general judgment on the public service of anyone in politics or in journalism." With such a position, why did they accept this assignment from their professional organization? And what are they doing in journalism, anyway? The most they are willing to say is that "if . . . Senator McCarthy was using the power of the government to probe into a newspaper's editorial conscience and challenge its right to criticize government; and if (in the language of a concurring opinion by two justices of the Supreme Court in a case in this field) he held a club over speech and over the press 'through the harassment of hearings, investigations, reports and subpoenas'—then the conclusion of these editors is understandable. If, on the other hand . . ." But four editors, including the chairman of the committee, have an opinion and do not hesitate to express it. They declare that Senator McCarthy's methods are not only a threat to the freedom of the press but are "a peril to American freedom." They hold that "congressional interrogation, such as occurred in the Senate committee on April 24 and May 5, if frequently repeated, would extinguish, without the passage of a single law, that free and unfettered reporting of events and comment thereon upon which the preservation of our liberties depends." In other words, if Wechsler was not intimidated it was not Senator McCarthy's fault. He did his best to harass an editor and thus limit freedom of the press by the means that were available to him. He had no right to use these means for this purpose. The *New York Times* rightly said: "Every attempt to abridge freedom of speech or press is an assault on the freedom of every one of us who speaks or reads—a truth that newspapermen ought to be the first to recognize."

The Post-Korea U.N.

WALTER VAN KIRK's article on page 960 tackles a question which every friend of the United Nations must be asking. Now that the fighting in Korea is over, where does that leave this international organization? And where does it go from here? Dr. Van Kirk's answer is, of course, an expression of his own opinion, but it reveals the knowledge and analytical powers which have made him for so many years the effective head of the international affairs department, first of the Federal Council, and now of the National Council of Churches. With almost everything Dr. Van Kirk says, The Christian Century is in agreement. But we fear that the total weight of his argument puts a disproportionate emphasis on the importance of military action, threatened or actual, in assuring the future of the U.N.

To be sure, Dr. Van Kirk does not hang the fate of the U.N. entirely on its ability to mete out military punishment to aggressors. "I do not myself," he writes, "regard the use of enforcement measures as the most effective means at the disposal of the U.N. for the establishment of a just and durable peace." He goes on to point to various methods and agencies of a nonmilitary nature as more effective. But he does slant his article toward the conclusion which he quotes of the General Board of the World Council: "Either the United Nations will develop a system of law under which unprovoked military aggression can be resisted by the joint endeavor of all peace-loving states, or it will become impotent and wither away."

This is to say that the U.N.'s survival depends on its success in organizing and maintaining a system of world

"collective security." If that is so, this certainly becomes the number one item on its post-Korea docket. Dr. Van Kirk seems to be arguing to that conclusion. And he apparently believes that the only opposition to that conclusion will come from pacifists. It is at this point that his argument seems to us to go astray. This paper supported the U.N. intervention in Korea, but we do not believe that Korea has proved that the future of the U.N. lies in its development as an agency for "collective security." On the contrary, we hope that decreasing emphasis will be placed on this phase of the U.N.'s operations. We take this position, not for pacifist reasons, but out of our concern for the U.N.'s future usefulness.

Our position may be summarized in this fashion: Granted that there may arise extraordinary situations in which the United Nations may decide to take emergency police action, an effort to make the U.N. basically an organization for enforcing peace will hasten that body's destruction. What has happened in Korea argues against, not for, the development of the U.N. as an agency of "collective security." For the sake of the U.N.'s future, the more steadily it can be steered away from the idea that its responsibility is to make international decisions which are to be imposed, if necessary, by force, the stronger its chances for survival and for growing effectiveness.

I

To see what bearing the Korean experience has on these conclusions, and as an aid in weighing them against the conclusions at which Dr. Van Kirk has arrived, reflect on what actually happened in Korea. Mr. Dulles has said that "all free nations, large and small, are safer today because the idea of collective security has been implemented and because awful punishment has been visited upon the transgressors." Dr. Van Kirk quotes Trygve Lie in the same vein. In circles friendly to the U.N. this talk about Korea as a proof that collective security works has been general. Yet every informed person knows that this is a misleading oversimplification. To keep the picture in focus a number of facts need to be faced. Here are some of them:

1. The action of the Security Council authorizing U.N. intervention was made possible by a bonehead move on the part of Soviet Russia. It came when the U.S.S.R. was boycotting meetings of the council to show its displeasure with Trygve Lie. Thus it was possible to get the intervention resolution through the council without having it killed by a veto. It is safe to predict that Russia will never —so long as it remains a member of the U.N.—permit that situation to exist again.

2. In "implementing" collective security in Korea, most of the member states in the U.N. did just as little as they could, and a majority of them did nothing at all beyond voting for that support "in principle" of which Dr. Van Kirk speaks.

3. As the Korean action dragged on and grew more costly, the other U.N. states who furnished military help grew more apprehensive as to the policies of the United States which were dominating the action and more critical of U.S. military leadership. On the other hand, the U.N. was lowered in the esteem of a considerable portion of the American public by the insistence of some U.S. commanders that other U.N. states were placing such restrictions on their strategy as to render a military victory impossible.

4. Intervention by the United States was not a consequence of selfless devotion to the principle of collective security. The U.S. would not have plunged in so fast, or gone in so deep, if it had not believed that U.S. interests and the U.S. military position in the western Pacific were vitally involved. The trouble the Truman administration got into over Korea, and from which Eisenhower was determined to extricate his administration, grew out of the fact that too many Americans finally began to question whether the American interests involved were truly that vital.

II

We know what will be said in answer to these statements. When it is pointed out, for example, that U.N. action was made possible by a freak situation in the Security Council which will not be repeated, it will be argued that the U.N. has cared for this by empowering the assembly to recommend military action when the council does not act. Aside from the implied recognition of the probable future impotence of the council, it should be noted that this is a provision for recommendations only, and that the council *is* as much acting when, by use of the veto, it is voting to do nothing as when it is voting to send troops. To say, as some do, that the remedy lies in a revision of the Charter—which is to be considered in 1955—is to push the problem off into a legal morass where diplomats are still hunting for an answer as to how they can amend the Charter while the veto power remains. The wrangle toward which the U.N. is heading on this issue is likely to be of historic proportions.

The experience in Korea therefore seems to us to have been very ambiguous, and not at all encouraging to those who see in it a promise that the U.N. is to become an effective agency for collective security. Dr. Van Kirk also sees this. He speaks of the "deep resentment" occasioned in this country and of the need to make other member states carry a more equitable share of the collective security load. We fear, however, that he does not fully perceive the implications of his own position at this point.

Our belief is that Korea has shown the limitations, not the potentialities, of the collective security theory as the *raison d'être* for the U.N. The future of the U.N., as we see it, depends on its ability to develop as the "town meeting of the world"; its ability to bring the whole world into that town meeting; and its ability to develop those processes of negotiation, inquiry and cooperative action which Dr. Van Kirk so well summarizes. In that process, the more collective security can be pushed into the background the better will be the prospects for the U.N.'s future.

For what, after all, is "collective security"? It is usually defined as the readiness of all peace-loving or law-abiding nations to combine forces to resist aggression and punish aggressors. There are at least half a dozen trick words in that single sentence, as anyone knows who has carefully examined the collective security concept. As employed today in international affairs, collective security is a policy which conceivably could work without great strain against pirates, opium runners, slavers and in like situations where international action is rarely needed. In theory it looks as though it should work against aggression by "little" countries, although Korea has shown how easily a little country

can touch off a big war. But when major powers are involved on opposite sides, "collective security" is war. That and nothing else. A high-sounding name cannot change a brutal fact.

If, therefore, the U.N. elects to give its major post-Korea attention to preparations to apply "collective security" in the major international crises of the future, we fear that this will open a path to the ultimate destruction of the U.N. Why? Because "collective security" will either prove an empty threat which the nations will not employ against a powerful offender, and thus the U.N. would be stripped of prestige and moral authority, or because, in the unlikely case that collective security should be invoked against a major power, the result would be World War III. In which event the U.N. would split between the two belligerents, and that would be its end, though one faction might try to hold the name as the designation of its military alliance.

III

As our readers know, The Christian Century supported the U.N. intervention in Korea. We do not regret that stand. We did regret the rebuff given India's warning at the time of General MacArthur's ill-fated drive to the Yalu, and said so. Had it not been for that drive there is reason to believe that the fighting would have been held to its original intention as a "police action," and would have ended long ago in as convincing a checkmate to communist aggression as the armistice has brought to pass. However, the drive to the Yalu should be a warning to the U.N. of what can happen when its peaceful intentions get into the hands of the military.

The problem of establishing a world rule of law is a terribly difficult one. We are still a long way from that goal. (Note that, after careful collection of evidence, the United States has announced that there will be no war criminal trials following Korea. Why not?) But the idea of the U.N. as a big policeman always ready on the instant to hustle lawbreakers before some international bar of justice is an illusion. It is worse than an illusion, for if persisted in it will blight human hopes and wreck the organization on which they are centered.

The U.N.'s contribution toward making the sort of world in which law can reign at least for the present will have to be along lines where cooperative action is possible. Should situations develop where the threat to peace and to our own interests is so compelling that military action seems required, then improvisations arranged around the forces of the nations most immediately concerned—as in Korea—will offer the most practicable recourse. But the proposal to maintain in the U.N. a permanent international army to deal with aggressors is worthless as a means of restraining major offenders.

As we see it, therefore, what Korea says is that the U.N. needs to move steadily away from the collective security mentality of those who would make it another "League to Enforce Peace," and to concentrate on what it can do as an agency of collective consultation and action. It has its greatest opportunity to do this right now in the rehabilitation of Korea. And after it has thus proved its international importance it can then move on to such problems as the H-bomb and the A-bomb and general disarmament. For one fact which friends of the U.N. should never forget is that if the U.N. is not able to restrain major aggressors by other means than force, it will not be able to hold its membership together long.

Viva la Negative!

EDITOR THE CHRISTIAN CENTURY:

SIR: Oft in the stilly night—well, more or less stilly—I have wondered, as has nearly everyone else, at the mystery of language, in that there are so many words of which the negative is in common use, but which have no positives to go with them in contrast and opposition. You can make up your own list. A dictionary can be a lot of fun.

Here are a few. Being an editor, you are "distraught" eight or ten times a day. But are you ever "traught"? I doubt it. We know a lot of "innocuous" things. Did you ever hear of a "nocuous" one? We say that a person is "ungainly." But do we ever see a "gainly" one? "He is 'uncouth,' " we say of a man. Why not call the opposite number a "couth" person? But there is no positive of the word. We speak of a day of "infamy." Why not a day of "famy," to remember with pride? Thinking all this over, I get "disgruntled." I would like to be "gruntled" for a change.

Perhaps this kink in language is part of something larger—the lure of the negative. It seems easier to handle. So many people are heavy on the negative, while the positive is not only weak but often nonexistent. Someone has observed that the vocabulary of invective is so much more extensive than the vocabulary of praise. If you want to call a man a scoundrel, a score of vivid words rush to your lips. But if you want to call him "a good man," you say that and you are all through, unless there is a Roget close at hand.

This allure of the negative is right at the center of a lot of things. Think of the highly articulate groups who spend eighteen hours a day denouncing communism. We are all against communism. But for some people anticommunism has become a holy religion, the ten commandments of which are all loud negatives. One might expect, naively perhaps, that such opposition to communism would generate a positive devotion to democracy. Does it? Don't make me laugh! These antis have no positives in their vocabulary of hatred—mere hatred never generates great positives.

Too many Christians have bogged down in negatives and have few or no great affirmatives. They are "agin" something, but are really *for* little or nothing. Hugh Black used to tell of a little boy in Scotland who, on his first day at school, was asked what was the religion of his family. He replied, "Please sir, we don't drink beer." Even those who would roundly applaud non-beer-drinking as a sound idea must admit that it lacks something as a religion. But that answer describes much negative Christianity. One fine result of the growing observance of Reformation Day by Protestant churches is the emphasis that has been laid on the first syllable of the word "Protestant." *Pro* means *for*. In a time marked by a "hunger for affirmatives," negatives, no matter how vociferous, are a vain thing.

Innocuously yours, SIMEON STYLITES.

Korea: Thoughts After Storm

By Walter W. Van Kirk

WHO AMONG US is able to speak with dogmatic finality as to the meaning of Korea? Not I. Nor, I venture to say, the editor of The Christian Century. Nor anyone else. It is a matter of record that those who make history and those who observe history in the making rarely possess the insight required for unerring judgment. Each generation must yield to succeeding generations the task of evaluating the consequences of its behavior. The best we can do is to weigh an event in time, proffer our observations respecting the present, and speak in the subjunctive mood with regard to the future. It is in this spirit and with this limited perspective that I offer the following observations on Korea.

Who won in Korea? The Communist aggressors or the United Nations? The Communists say they won. Premier Malenkov, from the Kremlin, in a telegram to North Korean Premier Kim Il Sung, spoke of the armistice as "a great victory for the Korean army and the Chinese people's volunteers." The Peking radio announced that "a glorious victory" had been achieved. The Communist party in other countries quickly echoed these chants of triumph. Did the Communists really win? Let us look at the record.

I

It was on June 25, 1950, that the North Korean Communists plunged across the 38th parallel. Five months later the Chinese Reds intervened. The purpose was to conquer the whole of Korea and establish a Communist regime there. Has that purpose been achieved? Emphatically, no. The Communists, bent on conquest by the sword, gained not a foot of territory. As a matter of fact, the armistice line represents a net loss of territory for the invaders. And what of the Communist armies? The North Korean army has been virtually wiped out. Secretary of State Dulles has told the American people that the Chinese and North Korean Communist armies have sustained about 2 million casualties, and of the 10 million people of North Korea, one out of every three has died as a result of the hostilities. Thousands of Communist prisoners, both Chinese and North Korean, have said they would never return to their respective homelands. They have had enough. All Asia has wondered about this mass renunciation of home and country by Red soldiers. The loss of face incurred by the Communists has been considerable.

Had the Communists won in Korea the red flag would now be flying from housetops and government buildings in Seoul. Had the Communists won Syngman Rhee would now be dangling from the end of a hangman's rope and a puppet government would be operating throughout South Korea. Dictatorship, regimentation and slave camps would be the order of the day. Had the Communists won they would at this very minute be planning the use of the Korean peninsula as a springboard for further conquests. Why have these things not come to pass? The reason is simple. The Communists lost. Their claim of a "glorious victory" is the sheerest propaganda designed to disguise the fact that the aggressors were thwarted in their purpose to destroy the Republic of Korea.

II

Did the United Nations win in Korea? In a limited sense, yes. "For the first time in history," said Mr. Dulles, "an international organization has stood against an aggressor. . . ." Former U.N. Secretary-General Trygve Lie hailed the Korean armistice as proof that "collective security has been enforced for the first time in the whole of human history." Similar comment has been forthcoming from heads of state and leaders of government far and wide. There is more than a grain of truth in these statements. Had the U.N. not intervened in Korea the probability is that the Communists long since would have been in firm control of the entire peninsula. The implications would have been ominous for all Asia and for the West as well. But the U.N. did intervene. Its intervention was supported, in principle, by 53 member states. The military forces of 16 nations fought under the United Nations command. Many other member nations provided food, medicine and other commodities of strategic value.

The significance of this will appear if one recalls a bit of history. The League of Nations, confronted with the challenge of aggression in Ethiopia and Manchuria, refused to make good on its collective security commitments. The Second World War followed. To what extent, if at all, the intervention of the U.N. in Korea averted aggression on a global scale is a moot issue. Certain it is that the United Nations has made clear the fact that unprovoked aggression cannot succeed once the world community has made up its mind to resist such aggression. Whether or not an independent and united Korea can be achieved in the measurably near future will be determined at the coming political conference. The outlook is not too encouraging. But the U.N. did not intervene in Korea to unite that country by force of arms. This fact must never be forgotten.

The United Nations command in Korea, it is true, did not score a dazzling military triumph. This was not its purpose. The collection of military trophies is not the business of the U.N. It is the business of the U.N. to resist aggression. It was for this that the U.N. intervened. The aggressor has been turned back. In that sense the United Nations won in Korea. If turning back the aggressor was not attended by a decisive military victory, let it be remembered that in the U.N. mankind has undertaken a different kind of search for peace. Those who wanted to see the United Nations command hack its way to the Yalu and beyond would do well to ponder the words of Dag Hammerskjold, secretary-general of the U.N., when he suggested that people should learn to accept "such unfamiliar developments as a war which ends without total victory for any party but only for a principle."

Korea has highlighted the problem of collective security. Once discussed as a theoretical matter of academic interest,

this issue has become one of the pressing concerns of international statesmanship. In November 1950, five months after the Communist aggression in Korea, the United Nations approved its "Uniting for Peace" resolution. The rules of the General Assembly were changed to permit the calling of emergency sessions on 24 hours' notice. The General Assembly was invested with power to recommend collective measures in all cases of aggression or threats to peace when the Security Council is deadlocked and unable to act. There was established a "Peace Observation Commission" with power to observe and report on any situation where international tension threatened world peace. Member states were requested to set aside elements of their armed forces to be trained, organized and equipped for military service on behalf of the United Nations.

III

Now that a Korean armistice has been signed it may be expected that the United Nations will give greater attention to the ways and means by which the "Uniting for Peace" resolution can be given substance. This is a question of extreme urgency. That the United States was required to provide such a disproportionate share of military personnel and supplies for the Korean operation has occasioned deep resentment in this country, even among many who have been and are devoted supporters of the United Nations. The fact that the United States had large military contingents in Japan available for action in Korea does not wholly explain the refusal of many member states to assume a larger share of the Korean burden. The United Nations will do well to ponder this experience. If the U.N. is to become an effective instrument for resisting aggression it will have to find some method by which the responsibilities of member states may be more fairly distributed.

I do not myself regard the use of enforcement measures as the most effective means at the disposal of the U.N. for the establishment of a just and durable peace. The provisions of the Charter for the peaceful settlement of disputes and for the international regulation and reduction of armaments offer far greater promise to mankind. So, too, do the provisions of the Charter looking toward the establishment of social and economic justice, the gradual emancipation of subject peoples, and the safeguarding of human rights and fundamental freedoms. Many of the "specialized agencies" are performing a humanitarian service that may well have a greater influence on the search for peace than the massing of arms under a United Nations command. But the use of enforcement measures is one of the procedures set forth in the Charter. Korea has provided the world's first test of this kind of procedure. Christians among others have a duty to face the issue of collective security as that issue has been illumined by the Korean experience.

The central committee of the World Council of Churches, meeting in Toronto in July 1950, supported U.N. intervention in Korea. Said the World Council: "An act of aggression has been committed. . . . We therefore commend the United Nations, an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every nation should support. . . ." Shortly thereafter the executive committee of the then Federal Council of Churches took similar action. Subsequently the General Board of the National Council of the Churches of Christ in the U.S.A. said: "The United States should be steadfast in its loyalty to the United Nations. This involves cooperation in resisting military aggression by collective action."

The General Board went on to say: "We must come to grips with the issue of collective security. Either the United Nations will develop a system of law under which unprovoked military aggression can be resisted by the joint endeavor of all peace-loving states, or it will become impotent and wither away. The choice before us is that of supporting collective action against aggression in the name and for the sake of the world community, or giving aid and comfort to the aggressor."

IV

Let it be said again, Christians will have to deal with this issue. They have not always been willing to do this. The choice before them is not, in a moral sense, an easy one. It is, on the contrary, a painful, agonizing choice. Military operations, even when resorted to by governments acting under the authority of the United Nations, as in Korea, are an ugly business. Men, women and children, themselves innocent of any hostile intent, are slain. Refugees plod their way from village to village. Property is destroyed. The countryside is laid waste. Hunger and want pervade the land. Where is the Christian who does not cry out to God to be delivered from the torture of mind occasioned by such suffering? But where, it must also be asked, is the Christian who does not cry out to God to be delivered from the anguish and despair, the violence and killing occasioned by unrestrained aggression?

The choice before Christians is a choice between law and lawlessness. It is a choice between moving forward toward world community under law, and moving backward toward the jungle where the strong have always preyed upon the weak. Because this is the choice, and because, once an act of aggression has been committed, there is no other choice, Christians in considerable numbers, in our own and other lands, are agreed that the intervention of the United Nations in Korea was morally defensible. They are prepared, in principle, to support similar action in the face of future aggression.

Those pacifists who say they will not support collective security action by the United Nations cannot, by saying this, extricate themselves from the moral dilemma in which they are caught. Not to support the United Nations in resisting aggression under the authority of law is, in effect, to support those who, in defiance of that law, embark upon aggression. To support the United Nations in the enforcement of peace, rather than the aggressor who, in defiance of the Charter, violates the peace, more nearly approximates the moral code to which Christians subscribe.

Forecast

CHERISH the moments, radium-rare,
When you feel you are what you were meant to be;
Tides run high and storms blow spare,
And the spirit foretells what it is to be free.

MARGARET EVELYN SINGLETON.

Band-Wagon Theology

By J. Paul Williams

KIERKEGAARD called Hegel a comic figure and Carlyle said of Newman that he had the "intellect of a moderate-sized rabbit." The acrimony of theological debate has lessened in the years since these remarks were made. Yet ridicule has by no means been abandoned as a weapon on the theological battlefield. Missionary zeal leads many of the lieutenants (seldom the generals) of neo-orthodoxy to try to create a climate of opinion in which a thinker would be ashamed to stand for what he honestly believes. He is called "immature," "simple," "laggard," "middle-aged," "arrested in his development," "failing to rethink his position," and even "lazy," while his beliefs are labeled "outmoded," "frozen," "naive," in contrast to beliefs that are "newer," "up-to-date," "prevalent," and held by "young," "present-day" theologians. The dean of one theological school is certain that "liberalism is a has-been." A book by a distinguished scholar is called "the last gasp of liberalism." An unfavorable appraisal of neo-orthodoxy is described as made by a man "who should have known better and probably does by now." (Note the temporal flavor of these remarks.)

Frankness Needed—But Not a Bludgeon

Such attacks are to be commended for their plain speaking; blunt exchange of opinion is essential in the field of religion as elsewhere. We need more forthrightness, not less, in pointing out errors of fact, illogical deduction, generalization from insufficient data and fuzziness of statement. What is wrong with the attacks is (1) their unblushing appeal to contemporaneity, as though religious faith were a thing to be changed like last year's model; (2) their use of power in an attempt to coerce rather than to win faith; (3) their assumption that some one theological position is the Truth which will one day win the assent of all wise and sincere men. Let us consider each of these weaknesses in turn.

The effort to embarrass an opponent by calling him "old-fashioned" is a trick long practiced in religious debate. No clergyman whose memory extends back to the twenties can fail to remember how liberals often dismissed "the conservatives" as unscholarly, medieval, not keeping up with the times. Fundamentalism was treated with contempt and neo-orthodoxy with amusement. In the thirties the pacifists were a dominant group. At many a conference the man who could not affirm that he would never again bless war felt himself regarded as not Christian and a pariah. Harry Emerson Fosdick, in a justly famous remark, said that when he was a theological student biblical criticism was the all-important concern of the clergy, then came optimistic liberalism, then the social gospel, and now neo-orthodoxy; he hoped to live long enough to see what would come next, he said.

Dominant groups reward their friends and punish their enemies. A clique develops. Conference speakers, college and theological school faculties, writers for ecclesiastical publications are chosen to represent the "right" point of view. Denominational machinery is captured; clerical mavericks fail of advancement. A writer in the *Presbyterian Tribune* suggested that some neo-orthodox editors of the New Curriculum materials are making an effort at "thought control." "We find a particular theological position," he wrote, "increasingly presented as the one interpretation of biblical material."

In the ecumenical movement the intransigent conservative refuses to cooperate with the genuine liberal; the movement thus fails to reflect the actual theological situation in the American churches. Even the Student Christian Movement, that church agency traditionally least sectarian, tends more and more to be monochrome theologically and to limit its ministry to those members of campus communities whose religious needs are met by neo-orthodox dogmas. Sometimes it is suggested that the liberal student is not even Christian.

Man's Little Knowledge

The vigor with which dominant groups push their theological position usually rests on the assumption that their dogmatic formulations point to the Truth, that their beliefs are essentially correct while all other beliefs are essentially wrong. This assumption misjudges the epistemological predicament of man. No means exist whereby men can reach metaphysical formulations on which all will agree. Human reason can never reach ultimate truth. Nor will free men ever agree that any specific revelation (the neo-orthodox, the fundamentalist, the Roman Catholic, the Muslim) is genuine. We must, therefore, conclude that formulations of what is believed to be absolute truth are in reality heuristic; they are persuasive, but not logically compelling. The devotee may contend that he accepts this proposition, but generally he acts as though he had a corner on correct thinking.

Mature men will hold to their metaphysical convictions with something akin to the gentleness of spirit they assume toward their choice of music, getting fundamental satisfaction from perhaps Beethoven, but not acting the snob toward the man who receives the same solace from Irving Berlin. If that analogy offends, then we might liken the attitude of the mature man toward his private religious faith to his devotion to his family. That devotion is deep enough to cause him to give up his life if necessary, but he does not think it proper to try to coerce (or in this case even to persuade) other men to adopt his objects of affection.

The Baleful Effects of Doxies

Our predilection for treating with scorn theological positions opposed to our own has many baleful effects. One is that the church tends in any given period to minister chiefly to that portion of its constituency which agrees with the currently dominant theological position. Another is that power is given to men who think of service in the church as primarily a competition in which ecclesiastical preferment is the major objective; they adopt the party

line. Another is that Christian unity is too often sought in the wrong area; free men will never agree on their theological formulations. Still another is that the errors of the conformist are too often dealt with indulgently, while the nonconformist is attacked not so much for his errors as for his dissent. And another is that scholars are tempted to become evasive; they keep silent or they determine their conclusions before they examine the data. Professor Samuel C. Kincheloe, dean of our religious sociologists, was told recently, "The trouble with you is you don't have enough *a priori*."

Any currently dominant doxy will one day cease to rule. History shows that clearly enough. Theology is the rationalization of a religious experience. The experience is what keeps religion vital, not the theology. Neo-orthodoxy will one day cease to be dominant—and for the same reason that liberalism ceased to be dominant: both fail to mediate the religious experience to sufficient numbers.

Will the new doxy be as contemptuous of the recent past as is the current doxy? One day we will achieve a religious maturity which begins with the assumption that sincere minds can disagree in the realm of theology and still cooperate in efforts to achieve significant spiritual and moral goals.

The Atomic Power Race

By Michael Amrine

THE GAP between the American ideal and present American practice is shown clearly in the present state of atomic power. We have the uranium and the genius and the industry to develop atomic power, and we had them five years ago. The rest of the world needs atomic power. The United States itself has plenty of power and no great need of a new resource right now. There is therefore no profit in it. Our timid atomic officials have not dared to suggest that the world needs it though we do not, and that not only the rest of the world but we ourselves could profit if we met this need. So we have not built the A-power plants our scientists know how to build, and have let our engineers languish and our atomic industry become one vast munitions works.

Atomic Age Over Ten Years Old

More than a decade has elapsed since the first chain reaction at Stagg field began the atomic age, and we have not begun to develop a peacetime atomic power plant, though we have one tiny plant which has produced power experimentally. We have let the British beat us—two years ago—to the first practical use of atomic energy for human comfort. At Hartwell, England, they are heating an 80-room laboratory through nuclear energy.

In opening the atomic power hearings of the joint congressional committee on atomic energy, Representative W. Sterling Cole (R., N.Y.) made much of the fact that Russia and the U.S. were beginning an "atomic power race." He said he foresaw the day when, "thanks largely to the help of atomic power, the age-old poverty of Asia and Africa may at last be conquered." Our government, however, has done practically nothing toward this end.

Cole declared that "we have a positive obligation to show decent people everywhere—by deed as well as by word—that we wish to share the benefits of peacetime atomic energy with all free people." He concluded his opening statement by saying: "It is the fervent hope—it is the prayer—of all of us on this committee that these hearings will help make this fact known to the world."

This is a fine statement and a fine hope, but the fact is that the U.S. has been very slow to develop atomic power, for several reasons. The overriding consideration is that the first atomic power plants cannot be very competitive with coal and oil power plants in this country, although they could easily be competitive in other countries. For years nuclear engineers have been saying that atomic power is technically perfectly feasible. But economically, the AEC has insisted, it could not be successful according to present designs. What they are really saying is that we in America have so much else in the way of power resources that power is very cheap, and atomic energy is therefore entering an extremely low cost field. In power-poor parts of the world, however, atomic power plants—once they are built, by the countries involved or by other countries—will find it easier to compete.

In fact, if atomic energy were not held as closely secret as it is and if American leadership fully appreciated what a great diplomatic tool it could be in winning friends and influencing people around the world, we might have exported atomic power plants years ago, to the enhancement of our reputation, to the benefit of humanity and to the profit of businessmen.

A Possible 'Friendship' Tool

Another part of the picture was well described by Representative Cole—the first responsible American official to realize that Russia might beat us in the race to atomic power—in a speech on the floor of the House this spring:

> What would happen if it was from Washington rather than from Moscow that the announcement came of the achievement of atomic power, and that the United States stood ready to show the rest of the world how they could obtain electrical power in plentiful quantities? Why, Radio Moscow would burn out its transmitters saying that our offer was a trap, an offer of a greedy profiteer, and of a henchman of Wall Street! The power-hungry nations of the world would be at the doors of American embassies wanting to know how quickly they could share in this great advance. The Soviets would be forced to devote much of their effort toward catching up with our atomic power development. In a real sense this would dilute the effort that Russia with her limited atomic resources could devote to weapons. . . .
>
> We hear talk about the competition that private enterprise can bring to this field. Here is *real* competition, in the peacetime side of the atom where the whole world will benefit—

competition between the United States and the Soviets to bring atomic blessings to the world. Here is the starting gun of an atomic *power* race, the successor to the atomic *arms* race, a contest deserving of our fullest effort.

The sad comment to be made is that it has taken American officials nine years since the first test bomb exploded in New Mexico to think of something our own scientists as well as Russian diplomats and politicians have been thinking of for a long, long time. Even this spring when an economy-minded Congress was appropriating an extra $2 billion to add to a $10 billion atomic munitions empire, the defense department, the bureau of the budget and the appropriations committee had agreed that there was no point in appropriating even $7 *million* toward the opening stages of a true atomic power plant.

Good Intention Disclaimed

The point of foreign aid via nuclear power came up before the appropriations committee considering the AEC budget. Henry Smyth, author of the famous "Smyth Report" and now a member of the Atomic Energy Commission, was being questioned about the budget. He was asked about a statement attributed to him that atomic power plants could be useful abroad and that we should prepare to build them. Was any of the money in the AEC budget earmarked for such a purpose? the committee asked. He replied positively that "not one dollar" was so intended, and explained that he had been misquoted on the matter of atomic power plants. His explanation of not having been an advocate of such a good idea was accepted.

Later, through the dramatic intercession of Mr. Cole, the bill was amended to provide for at least the beginnings of a peacetime reactor. Up to then it had been a bitter saying among atomic scientists that "the first peacetime use of atomic power will be in a submarine."

History may record that the pioneer of atomic power was the United States navy in the person of Captain H. G. Rickover. Eight years ago, Captain Rickover went to Oak Ridge with the idea that this new power could be adapted to a submarine. There have been many schemes for atomic power plants and various projects have been started and then called off for one reason or another—timidity, lack of money, lack of agreement on a design. But through the years, working until recently in complete secrecy, Captain Rickover has single-mindedly pursued his goal and now stands on the brink of success. His atomic power project has produced one successful engine and his submarine will put to sea next year.

New Law Needed

The country now has perhaps two dozen nuclear reactors (atomic furnaces), most of them dedicated to the uranium bomb or the H-bomb. (The basic plant for producing bomb material and for producing fuel is identical up to a point.) We also have some fine research reactors, notably the one at Brookhaven, Long Island, which furnishes valuable radioactive materials to schools and hospitals along the east coast.

But there has been no pressure from within the Atomic Energy Commission to drive ahead toward a true power reactor. And only this spring was there any pressure from without to change the restrictive provisions of the McMahon Atomic Energy act so that private industry might be permitted to own fissionable materials and to take patents on atomic inventions. At present the government has a complete monopoly in the field, and this spring the congressional committee decided that the time is not yet to make the legislative changes which would allow private industry to work for private profit in nuclear energy.

At one point it was said that an industrial combine had approached the AEC with a proposal to put millions of dollars of its own money into an atomic power plant. It later developed that this offer was hedged about with a number of conditions, including the basic one that the Atomic Energy act be changed. Back of this is the fact—naturally a weighty one to businessmen—that the pioneer atomic power plants cannot be expected to make any money for their operators, particularly if built in the United States. No one except a few "visionaries," and now Mr. Cole, a very conservative Republican who cannot be considered a "visionary" at all, even hints at the possibility of building atomic power plants overseas.

We Have No Monopoly

But the truth is that the atomic power race is on—not between Russia and the U.S., but all over the world. It started in earnest before we were awake to it. It is possible—and some think probable—that some other country will beat us to atomic power. Unless American opinion can bear to "give away" something bigger than tidelands oil, we will have let another horse get away while we concentrated on putting platinum padlocks on an empty barn.

Atoms are not necessarily American. By concentrating on economy and secrecy, and ignoring the role of world leadership in this field to which Hiroshima called us, we are running a real risk of losing the power race. If we lose it, our bombs will look very big and our hearts very small to a world that cries out not for bombs but for power for peace. Losing the race will be doubly tragic because we will have failed the world in one thing which was clearly ours to give—the industrial and technical ingenuity that, intelligently applied, would provide the material base on which mankind could build spiritual advances.

A Correction

The article, "The J. B. Matthews Story," which appeared in The Christian Century for July 29, referred to Mr. Matthews' experiences in connection with a strike at Consumers' Research (eighteen years ago) while he was a director and vice-president of that organization. The article said that the strike "ruined" and "wrecked" Consumers' Research. This was not the case, as is well known to the many subscribers to the monthly *Consumers' Research Bulletin*, published by Consumers' Research, Inc., under the successful leadership of F. J. Schlink.

BOOKS

THE JEFFERSONIAN HERITAGE. *Edited by Dumas Malone. Beacon, $3.50.* Twelve episodes representing Jefferson's contributions to the making of American democracy were skillfully put into dramatic form and presented as a series of radio broadcasts in the autumn of 1952 under the auspices of the National Association of Educational Broadcasters. Here is the text of these programs. Even without the incidental music and the living voices of the competent actors who read the lines over the radio, they are superb. Tape recordings are available for schools and other organizations. They ought to have wide use. Meanwhile, the book is "adult education" on a high level and of a thrilling kind.

THE PAPERS OF THOMAS JEFFERSON. *Edited by Julian P. Boyd. Vol. VII, March 1784 to February 1785. Princeton University Press, $10.00.* During the first part of the year covered by this volume, Jefferson was a member of Congress; during the latter part, his country's minister in Paris. As congressman, he prepared a careful analysis of the national debt with an estimate of running expenses for the coming year, accompanied by a plan for equitably requisitioning from the states the necessary money (since the national government under the Articles had no sources of income); a detailed project for the establishment of a public land office; and an elaborate memorandum on coinage proposing (apparently for the first time) a decimal system for money, and incidentally for weights and measures, and also, but hesitatingly and conjecturally, for units of time. Before assuming his diplomatic post he assembled data concerning American commerce, using (and perhaps inventing) for this purpose the questionnaire method. From Paris he sent reports on many political and diplomatic matters, comments on the manners and customs of the French, and a very important draft of a form of a treaty of commerce and amity which, though naming Denmark and Norway, was designed as a general model for such treaties with other powers. On the domestic level, his daughter Mary (alias Polly, Marie and Maria), aged five and a half, writes to him, "I can almost read."

TIME AND TIME AGAIN. *By James Hilton. Atlantic Monthly-Little, Brown, $3.75.* One never risks a waste of time in reading a novel by James Hilton. In this one he plays it straight, using no tricky devices, as in *Lost Horizon* and *Random Harvest,* and creating no miraculously perfect "type" as in *Mr. Chips.* As fiction, the book is the better for it. Some of his characters narrowly escape being "types," but the skill of his portraiture preserves their lively individuality. It is perhaps not too meticulously moralistic to say that the climax of the adolescent affair between Charles and Lily is rather too casually treated, both by them and by the author, to be either entirely credible or creditable. The public events which form the background are threaded on the life story of an English diplomat who, born in 1900, was just too young for the First World War and lost his wife in a London air raid during the Second. The pattern of repetition suggested by the title is exemplified in two wars, two postwar periods, two father-and-son relationships (Charles' relation with his father and with his son), and two fortunately frustrated youthful love affairs a generation apart. Characters, plot and an ingenious method of organization make it a good story; but, as in all Hilton's novels, there is a quality of thought and style that is much too good to be called clever and that invites reading at a rather slow tempo if one is to enjoy fully its subtleties.

KIERKEGAARD AND THE BIBLE, AN INDEX. *By Paul S. Minear and Paul S. Morimoto. Book Agency, Princeton Theological Seminary, 75 cents.* A mere pamphlet of 36 pages in size, but representing a staggering amount of labor in its compilation, this index provides a presumably complete list of biblical passages quoted or alluded to in the writings of Soren Kierkegaard. The introductory essay discusses the extent and method of S. K.'s use of Scripture. No area of his life or work was "exempt from the repeated impact of that Scripture through which God had chosen to speak to him." The task of making the index was complicated by the fact that in many cases the dependence of Kierkegaard's thought on biblical authority is indirect or concealed. In the opinion of the authors, "at times he deliberately covered the tracks that led from the Bible to his own work." The student who uses this index, with a complete set of Kierkegaard's works at his elbow, will be in a position to form his own judgment as to the Dane's reliability as an exegete.

CHRISTIANITY AND EXISTENTIALISM. *By J. M. Spier. Translated from the Dutch, with introduction, by David Hugh Freeman. Presbyterian & Reformed Pub. Co., Philadelphia, $3.00.* The point of view is that of what is called a "new school of Christian philosophy" fathered by Prof. Dooyeweord of the Netherlands. A fundamental idea of this school is that all philosophy must start with presuppositions which philosophy cannot justify. A Christian philosophy has therefore as good a right to start with Christian presuppositions (e.g., concerning the nature of man and his relation to the cosmos) as a secular philosophy has to start with different ones. Separate chapters are devoted to the philosophical and nonphilosophical background of existentialism and to its leading exponents. The author rejects the existentialist philosophy *in toto* for reasons—for the most part theologically conservative — which are stated in the concluding chapter a good deal more clearly than existentialism itself is expounded and defended by its most eminent representatives.

THREE GREAT IRISHMEN: SHAW, YEATS, JOYCE. *By Arland Ussher. Devin-Adair, $3.00.* Anyone who ever read Mr. Ussher's *The Mind and Face of Ireland*—as I fortunately did a few years ago just before a visit to that island—will know that the author, himself an Irishman, has ample knowledge and understanding of the Irish background of these three geniuses. As a matter of fact he does not unduly exploit their common ethnic quality, though he relates them clearly enough to their racial and cultural origin. Neither does he give them unmingled praise. His critical acumen and his irrepressible urge to gentle satire protect him from the danger of joining a cult for the adulation of any one of the three. Special gratitude is due him for the coining of the phrase "a doubting Thomist" to characterize Joyce.

THE RESTORATION COMEDY OF WIT. *By Thomas H. Fujimura. Princeton University Press, $4.00.* The view of most critics has been that the comedies of the English Restoration (Charles II) period were "comedies of manners," flippant and amusing reflections of the licentious customs of high society in that era, valuable now for their beauty of style and as historical documents depicting the morals and manners of their time. (To me, their stylistic merits seem dubious, or negligible; as a mirror of their times, they are important documents for students of history.) The author (assistant professor of English in the University of Hawaii) contributes the insight that they are primarily comedies of "wit," and that they express not merely the superficial "manners" of their time but its underlying philosophy, which was that of "naturalism." In this context, "naturalism" means the repudiation of supernaturalism and of religion generally, criticism of conventional codes of Christian morality (including marriage), and satirical attack upon the moralistic hypocrisy which was believed to be the cloak of licentiousness. The criticism, it is to be understood, was not of the licentiousness but of the moral pretensions by which its practitioners endeavored to conceal it. "Wit" is a concept so complex and variable that I shall not attempt to define it, but in general it implied a vivacious play of thought and language within the bounds of intellectual decorum, involved a free use of metaphors, and exploited the clever discovery of similarities in the unlike and contrasts between the apparently similar. The "wit" of these playwrights has some kinship with the earlier English Euphuism, the "conceits" of the metaphysical poets, the *préciosité* of France and the Gongorism of Spain. The author supports and illustrates his thesis by sufficiently detailed

analysis of the eleven comedies by Etherege, Wycherly and Congreve. Congreve, whose plays were all produced between 1693 and 1700, unquestionably belongs in this group, but falls in the post-Stuart period—an evidence, perhaps, that the political revolution of 1689 was not accompanied by a corresponding revolution or reformation of manners and morals. My own feeling is that the "wit" is somewhat stupid and that the comedies are rather dull and dirty. "We are not [very much] amused." Fujimura's analysis is more interesting than the plays.

POR QUÉ DEJÉ EL CATOLICISMO? *Por Luís Padrosa. La Aurora, Corriente 728, Buenos Aires (or Casa Unida de Publicaciónes, Ap. 97 bis, Mexico, D. F.), 50 cents.* At the height of his powers and honors, Luís Padrosa, a Spanish Jesuit priest, in January 1951 announced his repudiation of Roman Catholicism and his commitment to the Evangelical faith. He was, at that time, director of the Loyola Institute which he had founded and vice-president of the International Committee of Catholic Psychologists and Psychiatrists, and was widely known throughout Spain as an eloquent preacher and lecturer. The very limited degree of religious liberty in Spain under its present government, and the special rancor toward any who openly change from the Roman Catholic to the Protestant position, made it discreet for him to move to South America. In this small book—which of course could not have been published in Spain, where the publication of no Protestant literature is permitted—Sr. Padrosa states concisely, clearly and without any trace of bitterness his reasons for abandoning the distinctively Roman Catholic dogmas. His argument is strictly biblical. He was converted to Protestantism by studying the New Testament. Practically every literate convert to Roman Catholicism writes a book to describe his "road to Rome." They are well within their rights in doing so, and no sensible Protestant takes offense. Let us see whether a similar right is conceded by Roman Catholics to this eminent convert to Protestantism, or whether efforts are made to discredit him and whether even the bare mention of his conversion and his book on this page is regarded as an exhibition of "bigoted" anti-Catholicism. I am told that the book is having a large circulation in Puerto Rico and is making a great impression there, as it doubtless will in other Spanish-speaking areas.

REBEL THOUGHT. *By Herbert Faulkner West. Beacon, $3.75.* Naturally, every original thinker has been, in some sense, a "rebel" against whatever scheme of things or conventional pattern of thought constituted the cultural or intellectual orthodoxy of his day. In recognition of this truth, T. V. Smith wrote his *Creative Skeptics* (now out of print, I am afraid). In fact, being a publisher's editor at the time, I suggested the theme and induced him to write the book. Mr. West works the same vein. There is still plenty of gold in it. "Rebels" is a wider, and perhaps a better, term. Mr. West (professor of comparative literature at Dartmouth) includes among his "rebels" Socrates, Jesus, Leonardo, Bruno, Voltaire, Rousseau, Darwin, Nietzsche, Marx, William James, John Dewey, and some others. He might have included many more: Gautama, Mohammed, Abélard, Giacomo del Fiore, Luther, Spinoza, Copernicus, Kierkegaard, and so on and on. But naturally there has to be a limit, if one is writing something less than an encyclopedia. The important thing is that the biographer and interpreter of these free spirits should see them not as *enfants terribles* (or pose as one himself), but should realize how normal and inevitable it is that creative souls, whether their specific ideas are true or not, shall come into collision with, or rebel against, the popular ideologies of their time. Mr. West's Jesus, it should be remarked, is something like Edward Everett Hale's, "a man becoming divine," and his principal references in this connection are to Renan, Jefferson, Santayana and Maimonides.

W. E. G.

CORRESPONDENCE

Chapter and Verse?

SIR: Mr. Tilley's letter (July 22) takes it as a settled thing that Jesus taught "nonviolent resistance to evil." Will Mr. Tilley tell us what saying of Jesus, in any translation, purports to say that resistance to evil should be nonviolent? I know well what saying of Jesus is customarily expounded, or rationalized, as teaching that; but this is not what I ask for.

STEVEN T. BYINGTON.

Ballard Vale, Mass.

Wrong Psalm

SIR: In the July 22 Correspondence a letter from A. W. Blackwood appeared in grateful acknowledgment to Rabbi Robert I. Kahn for his review of the author's *Expository Preaching for Today. Inter alia* Mr. Blackwood mentions that "Rabbi Kahn says that in Jewish funerals the 121st Psalm is recited 'as the fitting words for one making the pilgrimage to another world.'"

May I state that the psalm in question is the 119th, the longest of David's psalms, which is recited at Orthodox Jewish funerals. In the Talmud comment is made that the Hebrew alphabet is represented in this psalm eight times in that each verse begins with a letter of the alphabet, repeated seven times, from Aleph to Tav.

This acrostic arrangement it seems adds holiness to the psalm, inasmuch as other psalms also contain the alphabet but not eight times.

St. Louis, Mo. BENJAMIN KAUFMAN.

In All Libraries

SIR: My attention has been called to a letter published in the July 8 issue of your magazine, from H. Walford Martin, in which he stated that in "the American library" in Florence he noted "two religious periodicals" but did not find any representing the Protestant faith.

Our records show that the U.S. Information Center in Florence receives subscriptions to five religious periodicals, as follows: *America* and *Commonweal* (which Mr. Martin saw on the shelves); The Christian Century, *Christianity and Crisis*, and *Commentary*. Thus all three of the three major faiths of the United States are represented.

This representation has been carried out in all USIS overseas libraries ever since the policy was initiated two years ago upon recommendation from our religious advisory panel, which consists of three distinguished representatives of the three major faiths—Protestant, Catholic, and Jewish.

It is regrettable that, since June 1953, the Information Center in Florence has had to dispense with the services of our former efficient American librarian, as a result of budgetary cuts made necessary by reductions in funds; it is possible that Mr. Martin received his information from some person inadequately informed, or the other magazines might have been in the hands of readers at the time he was there.

BEN G. CROSBY,
Director,
Congressional and Public Information.
Department of State,
Washington, D. C.

Advice

SIR: Quite by accident I happened to receive a copy of your publication, The Christian Science Century [*sic*]. As I leafed through it I came upon the editorial "Alien to America" (July 22). I can honestly say it was without a doubt the funniest thing I have ever read.

I am learning to be a journalist from some of the finest teachers in the country. One of the things they impress upon us more than anything else is that the job of a newspaper is to present facts, and to present them accurately and clearly.

You people who condemn Sen. Joseph McCarthy say that he distorts and changes facts to benefit his own end. Yet in this article there is a complete distortion of

facts. Your writer either does not know the common ethics of journalism or else he is so "burned up" at the senator he can no longer think sanely, which is a must for every newspaperman. . . .

I am rather led to believe that this mess of distorted imaginings was written by someone, probably rather aged and narrow-minded, who has no inkling of journalism, and who has blundered through a highly intelligent situation in such a way as to betray his lack of sense. . . . Today's generation is brought up to recognize such articles for what they are worth and this one wasn't worth very much, I can assure you. Intelligent people don't fall for this junk and I think you know it.

Personally, I hope to see a little more good journalism and a little less petty mud-slinging and distortion. Also I would advise your writer to take a good course in journalism and writing.

AN INTELLIGENT, THINKING AMERICAN.
Evanston, Ill.

India and Gandhi

SIR: Roland E. Wolseley's article "Has India Rejected Gandhi?" in your issue of June 3 approaches the problem in the right spirit. But, because he avoided politics, a few comments would be justified. The Congress party, which as a political machine Gandhi wanted dissolved after independence, is now Nehru's tool. Nehru has gradually made the party and the government veer to *his* ideas of Western, industrialized, even militant (*qua* Kashmir) India; he is both prime minister and president of the Congress party since 1952! Apart from those who are perpetuating Gandhi's ideals through "discussion groups, rural university programs, collectors of money for charitable purposes," those of Gandhi's followers, including an ex-president and prominent leaders of the Congress in Gandhi's lifetime, who have seceded from Nehru and constitute the Praja-Socialist party are dedicated to uphold Gandhi's ideals in public life. There are many others in other spheres too.

The government officials and well-to-do businessmen who pay "lip service" are the very people who had either sat on the fence or had opposed Gandhi in his lifetime. As nemesis would have it, Nehru's government is largely dependent on these forces who never worked with or for Gandhi. The civil servants and high-placed people in diplomatic and gubernatorial positions mostly inherited the British traditions—and like to continue "Mr. Big."

On the other hand, to discerning minds it looks as if after a while much of the grandiose plans and targets would leave a trail of imbalance and the country will go back to Gandhi's ideas of true-to-the-country (not anti-Western) nonviolent philosophy of doing things. Many are shocked at former members of the British Indian government in high places suggesting reimposing the salt tax (against which Gandhi raised his voice of protest by the salt march in 1930) or going back on prohibition, for the main purpose of finding money for a continuing topheavy administration and fancy laboratories and billion-dollar projects, hastily planned and tardily executed.

Perhaps only an Indian could say these things, and Mr. Wolseley hesitated. Believe it or not, India has been saturated so well with Gandhi's basic teachings, all deep-rooted in Indian thought and life, that Louis Fischer's declaration notwithstanding, Gandhism will soon reassert itself.

Africa. [Name withheld.]

[The writer, an Indian, asks that his name be withheld because of the important international post which he holds.—THE EDITORS.]

Where the Blame Lies

SIR: Relative to your editorial of July 29, "India Next?" it pains me to have to express my regret that the matter has been given publicity and presented in this way for I feel that not much can be done along the lines you have hinted at, while on the other hand there will be an adverse psychological effect in areas where relationships need improving.

Having said this let me suggest that, out of justice to the government of India and for our own enlightenment and guidance, we keep the following facts in mind:

1. A 30-year struggle for freedom took place under the leadership of Mahatma Gandhi. During that long period the Christian community, with few exceptions, held aloof from the effort while missionaries and their boards, having struck a contract with the British through what was known as Memorandum A, definitely, in the eyes of India, aligned themselves with the British. Although since the day of India's freedom the government of India has been not only fair but eminently generous to both the Christian community and missionaries, it may be, however, that her political leaders have not forgotten Memorandum A even if we missionaries would like to forget that bit of history.

2. In spite of the fact that the major Christian denominations in India have achieved a remarkable degree of cooperation and unity, yet the Christian church, 10 million strong, is one of the most divided of all the communities in India and steadily becoming more so as the great influx of missionaries representing small denominations and sects continues. If this scandal of a divided Christianity weakens the faith of Mr. Nehru and other political leaders in Christianity's cohesive and unifying influence, is it to be wondered at?

3. The present government of India is straining every nerve to unite and integrate the whole of India on the basis of a democratic pattern of life. Sad to say, however, in two areas of India Christian forces have headed separatist movements and in both cases the government (whether rightly or wrongly I do not know) has felt confident that foreign missionaries were fomenting these divisions; so confident that a few months ago Mr. Nehru, in a public address, openly condemned missionaries for such activities.

I suggest that we missionaries (I am one of them, having been in India for years and soon returning) and our boards quit worrying about what the government of India may do but look at these and some other pertinent facts for what they are and take what action is still possible, in the place and in the way it should be taken.

Wooster, Ohio. JOHN E. WALLACE.

Which Blast?

SIR: Now I too am an ecumaniac ("Low Blows at High Anglicans," July 29), but to be perfectly frank, after reading The Christian Century for many years I am becoming slightly disenchanted about so-called "liberal Protestants." This is a prejudice, I know, of exactly the same unchristian character as my feelings against Alger Hiss and the late Comrade Stalin.

First, I wish liberals would not always bring up, sometimes by sly and devious routes, sometimes as a booming broadside, the argument that "Scripture is more important than church tradition," since, after all, they reject a good deal of both. They reject, for instance, the sacrament of confirmation, though it is quite clearly described in chapter 8 of the book of Acts, and the sacrament of holy unction, though it is enjoined by the Epistle General of St. James (5:13). They scoff at the threefold ministry of bishops, priests and deacons, though it was the normal order of the undivided church at least from the time Christianity emerged from the catacombs until the Reformation, and has continued as the order of the overwhelming majority of Christendom today.

Second, the liberal will proceed to titter behind the sleeve of his frock coat when one begins to talk about the catholic church. Admittedly the name has been purloined by one segment of Christendom, in popular parlance. But the Anglican will not admit that catholicity is the exclusive possession of the Roman church, nor deny that Rome has perverted the term by addition just as badly as Protestantism has by subtraction. The Anglican is an Anglican simply because he believes that—for him, at least—the Anglican church is the purest form of the One, Holy, Catholic, Apostolic Church. It is not the true church in an exclusive sense, but it is truly the church. If he did not believe that he could not continue to be a member of it, since he is baptized into the Catholic Church and not into the Protestant-Episcopal-in-the-United-States-of-America version of it.

Third, and this is the main point of this letter, such "low blows" from Joe Blows as that so aptly titled in your issue of July 29 neither advance the cause of Christian unity nor contribute to the reality of Christian fellowship.

The principal function of an editor is to edit. You would have done well had you edited this blast right out of your columns.

CLIFFORD P. MOREHOUSE.
Katonah, N. Y.

NEWS of the CHRISTIAN WORLD

Study Religion in College Teaching

Danforth Foundation Sponsors Course at Boston—Attack Pastors Who Apologized for McCarthy

BOSTON, Aug. 11.—Under a grant from the Danforth Foundation, Boston University this summer offered a graduate course in "religious perspectives for college teaching" to professors who teach subjects other than religion in institutions of higher education. Led by Dean Walter Muelder of the university's school of theology and Prentiss L. Pemberton of Andover Newton Theological School, formerly director of the University Christian Mission, the professors explored both the curricular and the noncurricular aspects of college life from the viewpoint of religion.

Chaplains Attend Conference At Deaconess Hospital

More than 200 chaplains who serve medical and penal institutions gathered at the New England Deaconess hospital here June 16 for the seventh annual chaplains' conference sponsored by the Massachusetts council of churches and the Society for Mental Hygiene. Present also were students from the Boston University and Andover Newton schools of theology who are enrolled in clinical training courses at Boston hospitals. Principal conference speakers were Lester W. Dearborn and Nicholas J. Fiumara.

Public Wrath Descends on McCarthy Critics

A rash of letters from outraged partisans of Sen. Joseph R. McCarthy broke out in the Boston newspapers in May after the Back Bay ministers' association had sent an apology to Clement Attlee of Great Britain for "Mr. McCarthy's ungentlemanly behavior." Their statement followed the sensational swapping of insults last May between the two political figures. Although a few letters supported the ministers' action, most of them came from violent nationalists who compared Sen. McCarthy to Patrick Henry and questioned the loyalty of the apologizers. Theodore P. Ferris, rector of Trinity Church and a member of the association, was not present when the apology was drafted, but he too received a spate of letters expressing violent displeasure at the action. Whereupon Dr. Ferris preached a sermon on the grave dangers of public hysteria, which he saw exemplified in the letters.

Ministers' Visit to Boston Recalls Colonial Custom

The Massachusetts convention of Congregational ministers assembled at First Church, Boston, April 27, with Duncan Howlett, host minister, as moderator. This oldest ministerial association in the United States had its origin in the custom of ministers' visiting Boston on the day the colonial legislature convened. Earliest meeting of which records remain was held in 1633. A feature of the colonial meetings was the "feast of Moses and Aaron," at which the ministers dined with the newly elected governor. Concerning the convention's function today, Mr. Howlett commented: "As trinitarian and unitarian Congregationalists grew apart, the convention survived the schism, [becoming] the annual occasion to recall a common heritage and to face a common threat to organized religion."

Sixth of U.S. Congregationalists Live in Massachusetts

At its annual meeting at Springfield in May, the Massachusetts Congregational conference and missionary society revealed that as of Jan. 1 the 600 churches it represents had a membership of 196,011. Thus it appears that a sixth of the Congregationalists in the United States live in Massachusetts. The delegates adopted resolutions regretting this nation's refusal to sign the United Nations Human Rights Convention, calling on the government to continue to support the U.N. and to refrain from unilateral action outside that world organization, supporting the Voice of America, and urging the National Council of Churches to continue to lead in the defense of constitutional freedoms. Frederick M. Meek, pastor of Boston's Old South Church, was elected moderator of the conference, and Albert Buckner Coe was re-elected president. In his address Dr. Coe urged the church to "lift its voice of faith to drown the voice of fear now heard across the land." Henry Smith Leiper spoke on "The World Menace and the World Mission."

New England Methodists Launch 'Advance'

The New England Methodist annual conference, meeting in Melrose late in May, launched a $400,000 "Advance for Christ" campaign to strengthen its work among college students and in slum areas, to provide for church extension and to carry on the churches' regular missionary program. After spirited debate, the 500 delegates (representing 214 churches) adopted a resolution which warned that "in our haste to protect ourselves against the expansion of worldwide communism, it appears that we are subverting the very values we seek to guard." Then by a large majority they voted an amendment affirming their confidence in Bishop G. Bromley Oxnam and their support of him in his controversy with the House un-American activities committee. The conference voted to make its industrial chaplaincy project a permanent program (see The Christian Century for May 27, p. 646). It also authorized raising the minimum ministerial salary from $2,100 to $2,500.

NATHANAEL M. GUPTILL.

Church Has Place at Recreation Congress

The program on opening day of the 35th national congress of the National Recreation Association is to be devoted to recreation in churches, and the annual banquet is to be addressed by Ralph W. Sockman, New York city Methodist minister. The congress meets in Philadelphia Sept. 28-Oct. 1.

Protestants of Indonesia Meet

Church Council Holds Its First National Conference—Politicians Finally Form New Government

DJAKARTA, INDONESIA, July 31.—Delegates from 27 of the 30 bodies which make up the National Council of Churches of Indonesia gathered here last month for the group's first national conference since its formation three years ago. Never before had Indonesia's Protestants come together from such widely separated areas to consider their national program and obligation; some of them had made long journeys from almost inaccessible islands. In separate sections, the conference discussed Christian hope, a responsible society and the goal of a united Christian church in Indonesia. It took a strong stand on religious freedom, expressing hope that Indonesia's constituent assembly to be formed after next year's general elections (the nation's first) will "defend the integrity of religion" and clearly define limitations on the state's power in this area. Pres. Soekarno sent a personal message to the delegates. He said he hoped their deliberations would lead to a united Christian church, stressed his belief in the importance of religion, and reiterated his conviction that Indonesia can become strong only when her citizens consider themselves "members of one family."

Government Finally Formed as Small Parties Cooperate

After 58 days without a government following the fall of the Wilopo cabinet (see The Christian Century for July 8, p. 804), Mr. Wongsonegoro of the P.I.R. (Greater Indonesia party), which controls 15 of the 221 seats in parliament, last night was able to form a cabinet. The new government has been accepted by Pres. Soekarno. During the 58 days, representatives of the two largest parties—P.N.I. (Nationalist) and Masjumi (Muslim)—had tried and failed to form governments. Each holds 38 seats. At one time M. Tambunan, vice-chairman of parliament and a Parkindo (Protestant) party leader, was invited to try his hand, but refused. Mr. Wongsonegoro was successful after a number of smaller parties, including the Parkindo and his own, united to form the K.S.P. (Political Cooperation group), which represents a total of some 60 seats in parliament.

Protestant Leader Denied Portfolio

Wongsonegoro has named as premier Ali Sastroamidjojo, P.N.I. party member who is now ambassador to the United States. He himself will be vice-premier, sharing the post with Zainul Arifin of the Nahdatul Ulama, extremely orthodox Muslim sect which holds 8 seats. A member of that sect was also made minister of religion. Protestants feel that giving such prominence to the Nahdatul Ulama puts their party, the Parkindo, on the defensive. For the first time J. Leimena, Parkindo leader who

has been in every cabinet but one since proclamation of the republic, was refused a portfolio, although his party was one of those in Wongsonegoro's winning coalition. Only Christian in the new government is Dr. F. L. Tobing from Batak, a member of the S.K.I. (Indonesian People's Association), which has 3 seats. The Catholic party refused to participate in the new cabinet. So did the Masjumi and the P.S.I. (Socialist). Thus the government can count on 114 votes to 67 in opposition. The other 40 votes are virtually nonparticipating or independent.

'Too Many Parties' Complicate Nation's First Elections

The difficulty national leaders found in forming a new government is another reminder that Indonesia has too many political parties. Almost a score are represented in parliament, and more than 100 have been in existence at one time or another since independence. They are now jockeying for position as next year's elections approach. Protestants are in a quandary as they view the coming contest. Their own Parkindo party is but one of many small factions now temporarily united in the K.S.P. They realize that if the Masjumi wins a majority they will probably fare no better than do Christians in Muslim Pakistan. Yet when they turn to the other large party, the P.N.I., they are disturbed by indications that it is increasingly coming under Communist influence.

Withdraws Ban on Discussion of Politics by Religious Groups

In the face of Muslim protests, Indonesia's attorney general had to withdraw his recent decision to invoke a regulation originally promulgated by the Dutch colonial government forbidding religious bodies to discuss politics. Muslim leaders insisted that according to their faith, religion and politics are inseparable. Now the attorney general has issued a new statement forbidding any person or group to make "hostile, malicious or insulting statements in public against the government or any group of Indonesians." This in turn has led critics to declare that in a democratic state people should be free to criticize their government, even to demand its replacement. One reason the attorney general decided to invoke the ban in the first place was to end "name calling" of one group by another. For instance, Muslims had been taunting Christians by rendering the "N" in the P.N.I. party name "Nazarene" and the "K" in the P.K.I. (Communist) party "Kristen."

And So Forth

Thirty members of the Christian youth organizations in Bandung, Djakarta and Bogor participated in a work camp last week to enlarge and repair a rural church. They had earned money beforehand to buy materials.

Various aspects of "Christian hope" were discussed by 36 alumni and staff members of Dkajarta Theological College at the weeklong "refresher course" conducted at the seminary in mid-July. The ministers confessed they failed to find final answers to many of the problems they meet in their daily work, particularly in regard to sickness, death and social concerns. But they deeply appreciated the opportunity to renew spirit and mind after years in the pastorate. They agreed that the first responsibility of the church in Indonesia is to bring people to Christ. The conference was made possible by a grant from the board of founders of Nanking Theological Seminary.

An English-speaking congregation has been organized at St. Paul's Church here. Average attendance this month, the first of its existence, was 60. Members of the board represent six nations and as many denominations.

It is apparent that Communists are behind the demonstrations being staged in Java and Sumatra against the terrorism perpetrated by Darul Islam, extremist bands of Muslim insurrectionists. They seek to connect the depredations with the Masjumi party, ignoring the fact that Masjumi leaders have repeatedly condemned Darul Islam. Significantly, they say nothing about terrorism carried on by non-Muslim bands. That members of the P.N.I. have joined in many of the demonstrations is one of the evidences of Communist influence in that party referred to above.

The ministry of foreign affairs this year is defraying medical expenses incurred by Muslim pilgrims on their way to Mecca and during their stay there.

Indonesia's ministry of education, arts and culture has announced that it is granting subsidies to Christian schools in mid-Java (in the area of the Batak Church) and in Minahasa. In all Indonesia there are more than 3,000 primary and some 50 middle schools conducted under church auspices. WINBURN T. THOMAS.

Honor Rural Parish

Egypt, Miss., Methodist Named South's 'Church of the Year' at Emory

ATLANTA, Aug. 10.—The 32-member Egypt, Miss., Methodist Church was named "outstanding rural church of the year in the south" in Emory University's first annual town and country church development program. Selection was made from 1,300 entries from 13 southern states. The $1,000 award which goes with the citation was presented during sessions here of Emory's ninth annual town and country graduate school July 14-19. Cosponsor of the awards is the Sears Roebuck Foundation. A total of $13,000 was dispensed to 66 churches, with $500 going to each of the 13 "state champions." The Egypt church recently dedicated a new brick building. On the committee which chose the candidates for awards were Louie D. Newton, pastor of Druid Hills Baptist Church here, Prof. Cecil Thomson of Columbia Theological Seminary (Presbyterian, U.S.), and L. O. Brackeen, public relations director for Alabama Polytechnic Institute. Aim of the development program is to encourage "increased self-analysis among the south's rural churches which will result in an increased spiritual emphasis in the lives of rural church members." Its director is G. Ross Freeman.

County Paves Parking Lots For Churches

A church-state issue was raised here recently when Commissioner Scott Candler

by . . .

CHARLES M. CROWE

CHARLES M. CROWE is well known in the Midwest through his weekly radio program, "Day's End," on WMAQ, and throughout the United States for his published articles and sermons, filled with timely human interest stories. He is Pastor of Wilmette (Illinois) Parish Methodist Church.

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of DeKalb county revealed that the county is paving parking lots for four churches. Parts of Atlanta are in DeKalb, although most of the city lies in Fulton county. Two years ago Commissioner Candler gave to the grand jury a list of 60 churches for which DeKalb county had done work free. It is being pointed out that Paragraph 14 of Article 1 of Georgia's constitution states specifically: "No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religionists, or of any sectarian institution."

Widely Known Journalist-Layman Dies

Funeral services for Morgan Blake, widely known Baptist layman, former sports editor and columnist for the *Atlanta Journal*, were conducted July 29 at the Baptist Tabernacle, where for many years he had taught the Agoga Bible class. Over the radio Blake's words of hope and faith had been carried for years to thousands of listeners who were deeply influenced by this simple, kindly man of whom it was said: "The world is better and people are happier because he walked among us."

And So Forth

The Protestant radio center here is planning a library of recorded music sung in Spanish by Mexican singers for use in religious broadcasts to Mexico.

The U. S. court of appeals, fifth district, has refused to review the lawsuit of a New York Negro against two Georgia officials for enforcing state segregation laws.

Atlantans' thirst for illicit corn liquor, which abated considerably after 38 persons died in 1951 from the effects of drinking a batch dumped on the market, has returned to normal. So far this year police have confiscated 8,357 gallons, compared to 5,429 for the same period in 1952.

The North Georgia Methodist annual conference increased its pension rate for retired ministers from $30 to $35 per salary year. The 88th South Georgia conference admitted 16 young ministers on trial.

The *Atlanta Journal* interviewed Dean E. H. Rece of Emory University about Jack McMichael, member of the 1937 graduating class, who has denied to the House un-American activities committee that he was ever a Communist. Rece said that in his student days McMichael was known as a person who liked to stir up discussion, "but as far as being a Communist —impossible." JAMES P. WESBERRY.

United Lutherans Honor Dr. Passavant

Latest additions to the memorial plaques in the "Garden of Our Lord" at Coral Gables, Fla., honors William A. Passavant, United Lutheran leader who before his death in 1894 founded 34 charitable centers, including Passavant hospital in Pittsburgh, the country's first Protestant institution of its kind. Every year plaques are added honoring one leader from each leading Lutheran synod in the U.S. Candidates are determined by vote of pastors. At present Augustana and the Missouri Synod are in the process of choosing their candidates for 1953. The garden contains trees, plants and shrubs native to the Holy Land.

India-Portugal Dispute Widens

Salazar Declares His Nation Will Never Consider Relaxing Its Hold Over Its Indian Possessions

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, July 27.—On June 11 the Indian government announced that it was closing down its legation in Lisbon, capital of Portugal. This step followed Portugal's refusal to consider India's request of February 1950 that negotiations be opened regarding reunion with the new India of the colonies Portugal still holds on the Indian mainland. On July 11 Prime Minister Salazar of Portugal announced that his country could never enter into negotiations looking toward the transfer of even a fraction of her "national territory and population," with or without a plebiscite. Portugal's policy regarding Goa would continue "in the same way of serenity and firmness," he said. Since India made the original proposal over three years ago, the Portuguese have been progressively curtailing the liberties of the people of Goa, chief of the Portuguese colonies, which has a population of around 500,000. The purpose has been to suppress the desire of the people for union with India. Serious tension has been created by censorship of the press, banning of public meetings, arrest, deportation and imprisonment of political workers, and harrassment of Indian citizens doing business in Goa.

India Objects to 'Remnants Of Imperialism'

Ever since India became independent, she has made it clear that she considers the tiny footholds Portugal and France retain on Indian soil remnants of an outgrown imperialism (they date from the 16th century) and thinks they should be merged with the Indian union. France has transferred Chandranagore, one of the smallest of her colonies, but she continues uncooperative concerning Pondicherry, the largest. French authorities there have managed to get a vociferous minority to declare against merger, at the same time suppressing freedom of expression on the part of the majority which favors union. Again and again Prime Minister Nehru has announced that his government is patiently working on a solution of the problem through peaceful negotiations alone.

Upper Class Goans Alone In Opposing Union

In the case of the Portuguese colony of Goa, it is widely known that the only residents opposed to union with India are a few hundred upper class families. They hold positions of power under the present set-up, speak Portuguese and send their children to school in Lisbon. On the other hand, the middle and lower classes are heartily in favor of union. Since they earn their livelihood on Indian soil without hindrance, the English-educated middle classes consider this country their second home. As the result of the Inquisition and forced conversions of the 16th century, brought about by the Portuguese rulers in alliance with the Roman Catholic hier-

archy, the people of Goa are almost entirely Roman Catholic.

Portuguese Control Over Indian Catholics Ends

Padroado (patronage), the ancient institution under which the Portuguese have long had ecclesiastical jurisdiction over certain Roman Catholic dioceses in India, is to come to an end in September. Although *padroado* had been considerably curtailed since India became independent six years ago, a vestige lingered in the control which the archdiocese of Goa still exercised over the adjoining dioceses of Belgaum, Karwar, Sawantwadi and Raknagira, all in Bombay state. *Padroado* began in the 16th century, when an agreement was entered into by the Vatican and Portugal. Under one provision, Portugal's head of state was authorized to approve candidates for the episcopacy in the dioceses of Goa, Cochin, Malabar, Bombay, Mangalore, Quilon and Trichinopoly. In the case of the first three, bishops were always to be Portuguese nationals. After independence, Indian Catholics began agitating for an end to the system, and the Indian government took the matter up with the Vatican and the Portuguese government. On July 18, 1950, an accord was signed whereby Portugal renounced extraterritorial jurisdiction and promised eventually to delimit the archdiocese of Goa. When almost three years passed without this being done, Indian Catholics in dioceses still under the jurisdiction of Goa became increasingly perturbed. Thereupon the Indian government made new representations at the Vatican.

Christian Governor Translates Hindu Scriptures into Nepali

Gov. H. C. Mookerjee of Bengal, a Christian who formerly was professor of literature at the University of Calcutta, is responsible for getting the Hindu scripture, the Bhagavad Gita, translated into Nepali and distributed among the Nepalese. He raised the necessary funds and supervised the translation. Now 7,000 of the first 10,000 copies of the Gita have been sold at 5 annas per copy. Proceeds will revert to a fund for other translations, first of which is to be the Ramayana. In a recent issue of *Harijan*, the weekly founded by Mahatma Gandhi, Dr. Mookerjee explained why he undertook this work. "When I paid a visit last October to West Bengal, I discovered to my dismay and grief that many Nepalese who describe themselves as Hindus were guilty of practices abhorrent not merely to Hindus but even to a third-generation Christian like myself," he wrote. Commenting, the editor of *Harijan* pointed out that the statement by Dr. Mookerjee, a devout Christian, is particularly timely in view of the discussion about proselytism going on in Christian circles. "Gandhiji used to say that we should never wish for anyone to be converted, but that our innermost prayer should be that a Hindu should be a better Hindu, a Muslim a better Muslim, a Christian a better Christian," the editor wrote. "Like Gandhiji's Hinduism, Dr. Mookerjee's Christianity teaches him a similar belief."

And So Forth

Two parishioners of the Roman Catholic Cathedral of Our Lady of Hope in Bhu-

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leshwar have filed suit in the Bombay high court to have the disposition of the cathedral and its properties by former Archbishop Thomas Roberts of Bombay declared "void and inoperative." They hold that the property was a "public charitable and religious trust," since funds to create it came from public contributions. In reply, the archbishop says he complied with canon law (including application to the Vatican for permission) before having the cathedral demolished and selling the properties. He says the high court has no jurisdiction.

The "All-India Forward Block," political group whose members were at one time followers of the late Communist-inclined Subhas Chundra Bose, has decided to merge with the Praja Socialist party. Jayaprakash Narayan, Praja leader, welcomed the move as a "bold, wise and far-seeing step." "You have brought the leadership of Netaji [Bose] into the heart of the socialist movement in India," he said. [See The Christian Century for Aug. 12, p. 915.—Ed.]

A report originating with the Burmese army says that captured documents indicate that the Karen rebels (many of whom are Christians) have signed an agreement accepting Communist leadership. In the documents, the Karens describe their struggle for a separate state in Burma as a "class war to liberate the economically and politically oppressed."

P. Oomman Philip.

YOU *could have* **SAVED** *this little girl!*

"The little girl I found covered with maggots and nearly starved on a street in Seoul last week is there again today. She is in the same cramped position, lying on her side in the street. But this time she is dead." So reports 1st Lt. Charles Vogel in a U.P. dispatch. He states that she was taken into an orphanage but there wasn't room for her and, "Then they turned her out from the orphanage." He goes on to explain that when he first saw her, "Of course she wasn't dead then. She could brush off some of the flies with one hand. She could do nothing about the maggots. Her chances weren't good but it seems to me she could have been saved if anybody had wanted to save her."

● We do not know what orphanage refused to keep this child. We are glad it was not a Christian Children's Fund orphanage. But before anybody condemns whatever orphanage it was, let's face stern, cruel facts. They reduce down to just one hard fact. If you haven't the room and if you haven't the money to make the room, if you haven't the food and if you haven't the money to buy the food—then you are helpless and have got to let the maggots finish the job for a homeless, friendless, sick child.

The little girl's life could have been saved—just as many other children have been saved — by being cared for in a Christian Children's Fund orphanage. In addition to the 5,000 children in 30 CCF Korean orphanages, Christian Children's Fund assists children in orphanages in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, Switzerland, United States and Western Germany.

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Dedicate Negro Baptist Retreat

Washington Center Serves Furloughed Missionaries—National Health Institute Has Chapel

Washington, D. C., Aug. 11.—The women's auxiliary of the National Baptist Convention of the U.S.A. on June 29 dedicated a retreat for foreign missionaries which will also serve as a "focal point for intellectual, interracial and international relations in missions." The retreat is a $100,000 residence with 18 large rooms located 10 blocks from the Capitol. It is surrounded by beautiful grounds. As a visitor enters the center, his eye falls first on a striking floor-to-ceiling mural portraying significant features of the past, present and future of Africa. It was executed by Louis Mailon Jones, contemporary artist of Negro descent. Nannie Helen Burroughs, president of the women's auxiliary, says that the center represents "the most advanced step ever taken by any Negro organization for the welfare of its workers in foreign mission service when they come to America."

'Ecumenical Church' Develops Retreat Center

The first church in Washington to own its own retreat center is the Church of the Saviour, which designates itself an "ecumenical church." The congregation, which numbers 50, with 200 other persons in preparation for membership, has bought a 175-acre farm near by in Maryland, and is developing it as a site for spiritual retreats. Members of the church have made a careful study of similar centers around the world and plan to use at their own center some of the ideas they discovered. The actual work of development is for the most part being done by members themselves. The center will also be available to other churches. The staff of the local church federation will hold its fall retreat at the farm Sept. 10.

Court Reverses Zoning Decision Against Sibley Hospital

It now seems that Methodists will after all be permitted to build a new Sibley hospital on the American University campus here. The district court has reversed the district zoning commission's recent ruling prohibiting the building of a hospital there. Residents in the area had protested the plan, insisting that the noise and increased traffic would lower the value of their property and constitute a hazard. The court's decision may be appealed.

Washington Clergy Protest Committee Procedures

Regularly, Washington's ministers and rabbis are speaking out against the manner in which various congressional investigations are being conducted. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church, declared recently that Sen. Joseph R. McCarthy of Wisconsin is "power-obsessed." He urged that the senator be repudiated "by his constituents, because he does not represent them; by his

fellow members in the Senate who are not in accord with him; by Roman Catholics because of the accusations brought by his committee investigators against Protestants; and by the American government which he has embarrassed again and again." In reference to J. B. Matthews' attack on the clergy, Edward Hughes Pruden, minister of First Baptist Church, noted that the Protestant ministers he castigates are in good company; Jesus and the Hebrew prophets, he pointed out, were also accused of being "dangerous" to the welfare of their nation.

Chapel a Part of Huge Medical Center

An interfaith chapel with revolving altar is an integral part of the National Institute of Health dedicated July 2 at Bethesda, Md., by Oveta Culp Hobby, secretary of the federal department of health, education and welfare. This largest medical research center in the world is giving religious therapy a central place in its program. Daniel E. Weeks, the Washington church federation's director of institutional ministry, is temporary chaplain. At the request of the health center management, the federation has prepared a job analysis for a permanent chaplaincy service, and it was consulted in planning for the chapel. An official brochure explains that the National Health Institute, which is made up of seven separate branches, "seeks, through research, to find better methods for preventing, diagnosing and treating most of the major diseases of man."

And So Forth

New executive secretary of the Lutheran inner mission society of Washington is Paul M. Orso, minister who formerly was associate professor of psychology at Upsala College, East Orange, N. J. He succeeds Donald F. Bautz, who resigned to become executive secretary of the Bay county council of churches in Michigan.

Through July and August the local church federation is sponsoring dramatic worship services every Sunday evening on the grounds of the Washington Cathedral (Protestant Episcopal).

Louis H. Evans, Presbyterian, U.S.A., minister-at-large, is supplying the pulpit this summer at National Presbyterian Church, of which Pres. Eisenhower is a member.

Leonard P. Aries, formerly chief of the federal housing and home finance agency's state legislative section, has been appointed executive secretary of the Washington regional office of the National Conference of Christians and Jews. Mr. Aries, who has served the organization as a volunteer for many years, succeeds the late Verna Linzel.

Bishop Hanns Lilje paid a short visit to the capital during his recent speaking tour in the U.S. He called on Pres. Eisenhower and addressed the Lutheran laymen's fellowship. FREDERICK W. REISSIG.

Offers Refuge for the Rosenberg Children

Speaking for a number of non-Communist Frenchmen, André Philip of the Collège Cévenol, Protestant center at Chambon-sur-Lignon, has proposed a plan whereby the children of the recently executed spies Julius and Ethel Rosenberg might

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Often as I pause to examine the lifeless bodies of our men killed in action I have found The Upper Room in their pockets—a silent testimony of their faith in God and that they cared enough to keep it with them to read. Often our men have been seen carrying their copy of The Upper Room in a little pocket located on the left upper front of their flak or protective vests. And I assure you it is inspiring to see that booklet on a soldier up in battle for it means that though the pocket was small yet his Upper Room was of such value to him that he had to carry it.

Many times in visiting bunkers I have seen men reading The Upper Room. One day immediately following our loss of Old Baldy, I visited a small forward outpost in front of Baldy. Our men had just returned from a daylight reconnaissance mission on that hill. They had received intense enemy fire, but God had protected our men. However, I was told that there was one Sergeant who had been "bounced" around by the percussion force of an enemy shell. The fellows said he was in a bad shape emotionally and was very nervous.

Finding where he was, I went in to see him. He was in a little cave-like hole. And when I went in I found him reading his New Testament and beside him lay his Upper Room. Seeing that, I was confident he'd make it fine. And he did. He has recovered completely.

Yes, your service for the Master has brought real spiritual blessings to the fighting men of Korea in my Regiment. And thanks for letting me tell you about it.

Sincerely,

William C. Taggart Jr.

William C. Taggart, Jr.
Chaplain (Major) USA
Regimental Chaplain

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live a normal life free from the opprobrium bound to rest on them in the U.S. as sons of traitors. He has written to the Rosenberg attorney offering a home for the children at the center, where "in an atmosphere of international understanding" they could live until "the atmosphere in the U.S. has improved." A sponsoring committee of "non-Communist, known friends of America" would insure that the scheme would not be used as political propaganda. Philip says their grandmother would be welcome to accompany the children and, under the guidance of the rabbi of Lyon, oversee their religious education if it is desired that they be reared in the Jewish faith.

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Watch Armistice Signed

Gen. Mark Clark Impresses in Ceremony —Life Goes on Behind Front Lines

SEOUL, KOREA, Aug. 4.—Today we journeyed north to the base camp at Munsan to watch Gen. Mark Clark sign the cease-fire agreement which earlier in the day had been signed by Communist and U.N. representatives at Panmunjom. The Munsan ceremony was carried out in an atmosphere of calm by leaders of whom it seemed to us Americans may well be proud. As Gen. Clark laid down his pen after signing three sets of papers in three languages, he said: "The armistice is signed, but I see no cause for celebration. Rather, this is a time for prayer and unceasing effort to bring about a just solution of the Korean problem." A French correspondent who had witnessed the previous signing at Panmunjom likened it to a "funeral where the corpse is left above ground." We recalled how last night a Korean friend added to his expression of gratitude for a cease-fire —which may lead to a united country—a qualifying fear of the outcome.

'Loving Friends' Home Serves as Orphanage

The dusty drive north from Seoul over the "historic invasion route" that morning gave us opportunity for reflection. Just before we reached the "victory arch" memorializing the repulsion of Chinese troops at that spot in 1890, we passed the "Loving Friends" home. There, a short two months before the Communist invasion, a project for reclaiming young girls remanded to the home from the near-by national prison had been launched. Although in great disrepair, the buildings are basically sound. They now house a group of "warphans" waiting until the Ethel Underwood memorial orphanage (managed by the W.C.T.U.) is restored.

Signs of Normal Living Return

Following the serpentine road northward, we marveled at the endurance of the "dusteaters" who live in little shacks crowding the mountain passes and level stretches, seemingly unconscious of danger from the milling vehicles that travel the road just outside their poor dwellings in endless procession. We were constantly meeting mammoth gun tractors, road-scrapers and other maintenance equipment. Even on this armistice-signing day, ambulances and courier jeeps were speeding back from the forward area. But there were signs also of ongoing, normal living. From one trailer protruded baseball bats; down the road came a Pepsi-Cola truck; R.O.K. army work details carried spades, not guns; it was market day in one village, and small children trudged away from the booths with heavy "jiggy loads" bowing their backs. In the fields, elderly men assisted by women and children were tending the crops.

Princeton Seminary Choir Tours Korea

The 24-member Princeton Theological Seminary choir has just completed a tour of front-line areas under auspices of the army's special services program. They gave 43 performances, including concerts in Pusan, Taegu and Seoul. At Pusan, well over 3,000 persons attended the concert sponsored by Chosun Christian University; at Taegu, the "message in song" reached 8,000 in two days. Of the Taegu audience, all but 500 were Koreans. There Young Coo Lee, a Korean member of the choir, spoke to the hearts of his countrymen, telling of his plans to return home after his graduation. General comment of those who heard the concerts under the direction of David Hugh Jones was that they set a new high standard for musical entertainment of United Nations personnel in Korea. We in this "no woman's land" appreciate the feat accomplished by Mrs. Jones in accompanying the choir throughout its Korean tour. Japan and the Pacific islands are also to be included in this eighth summer tour by the choir.

SUE COMSTOCK ADAMS.

The Church Roll

Edwin Becker, Disciples of Christ minister who for the past three years has been an instructor at Yale Divinity School in rural church and Disciples of Christ polity, has been appointed professor of applied Christianity at Drake University college of the Bible, Des Moines, Iowa. He will teach courses in the rural and urban church and direct students' field work.

C. C. Warren of Charlotte, N. C., has been elected president of the Southern Baptist Convention's executive committee to succeed J. W. Storer of Tulsa, Okla., who was named president of the convention at its recent annual session.

Mrs. D. Leigh Colvin is to resign in November after nine terms as president of the National Woman's Christian Temperance Union. At the organization's 79th annual convention in Seattle in June, Mrs. Glenn G. Hays of Ransom, Kan., was elected to succeed her.

Teddy E. Turner, a student at Butler University school of religion, Indianapolis, is the 1953 winner of the $250 first prize in the Edgar DeWitt Jones international sermon contest conducted by First Christian Church, Bloomington, Ill. The contest is open to Disciples of Christ theological students.

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¶Three other sermons and a sermon summary.

¶An article, "Television Tests the Minister," by Clayton T. Griswold, executive for radio and TV, of the Presbyterian Church, U.S.A., which gives practical guidance on what to do about one of the preacher's biggest opportunities —and pitfalls!

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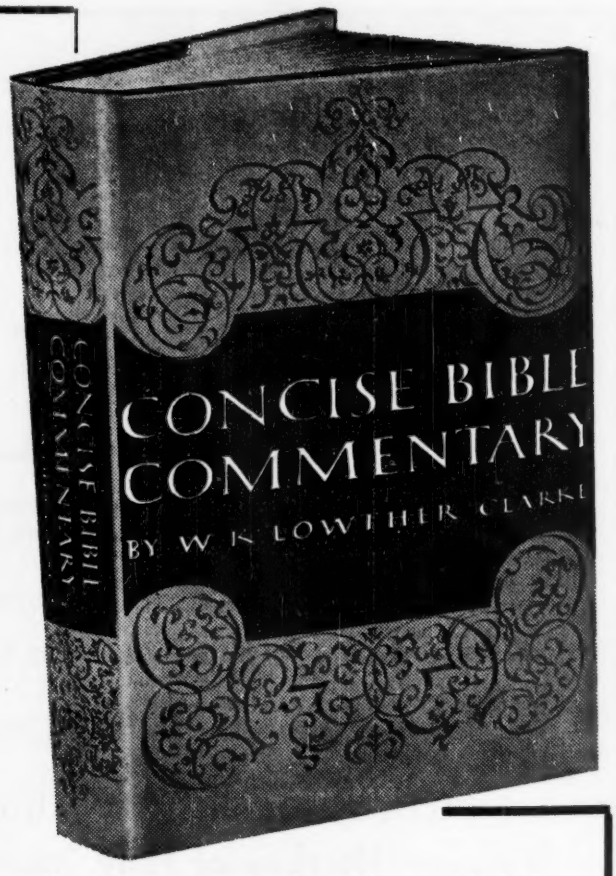

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